A SERMON PREACHED AT THE FVNERALL OF

Sr FRANCIS PILE Baronet, at *Collingborne Kingſtone* in the County of *Wiltes*, on the 8. day of *December*. 1635.

BY

BARTHOLOMEW PARSONS *B. D.* and *Vicar* there.

The memory of the juſt is bleſſed. Prov. 10. 7.

In the ſight of the unwiſe, they ſeemed to dye, and their departure is taken for miſery,

And their going from us to bee utter deſtruction; but they are in peace. Wiſd. 3. 2. 3.

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TO MY MVCH HONOVRED FRIEND Sr FRANCIS PILE, Baronet.

NOBLE SIR,

THat which Hushai, *as a cunning States-man, said in politie to* Absolom; *I speake to you* in integritate cordis, *as a plaine dealing Churchman*, 2 Sam. 16. 15. As I have served in thy fathers presence, so will I be in thy presence; *not in domesticke attendance (for that way besides my service at the Altar, I have relation to your Honourable Vncle) but in Christian love, according to that of the Apostle,* by love serve ye one another. Gal. 5. 13. *And because gratious children love to behold the pictures of their deceased friends; I send you here, with the Sermon which I preached at your Fathers funerall, a Character of him at the end of it: such an one as in twenty yeares observation of him I could draw, wherein you shall as truly see expressed the graces of his minde, as in his picture the lineaments of his body. In the vttering of which, that I did* testimonium

dare

dare veritati, non amicitiæ, *beare witneſſe to the truth, not to, or for any friend-ſhip, I had (in a manner) as many witneſſes with teares in their eyes, as I had auditors. And I commend it to you who came lately from the Vniverſity, and the ſtudy of humane learning, in the words of* Iſocrates *to* Demonicus, *cõmending to him his fathers example,* [illegible] &c. according to which it behooveth thee to live, as according to a pattern, accounting his converſation for a law, & being an imitator & follower of thy Fathers vertue. Iſoc. ad Dem. *And becauſe you are yet* young *and* tender, (*as* Solomon *ſaid of himſelfe*) *let this counſell bee acceptable to you from my gray haires, that for your ſoules health you would make Gods teſtimonies your counſellours,* (*for what* light can there be, if men ſpeake not according to this word? Iſa. 8. 20.) *and conſtantly adhere to the doctrine, and diſcipline of this Church of England, as it hath held ſince the happy reformation of it, without variation in either: and that for matters of your wordly eſtate you would not leane to your owne judgment, but be adviſed and directed by your judicious and underſtanding Father in Law, and Vncle. So ſhall you proſper and flouriſh both in ſoule and body, which he wiſheth above all things, who is*

Your ſervant in all

Chriſtian offices,

BARTH. PARSONS.

From Ludgerſhall.
Dec. 17. 1635.

ISA. 57. 1. 2.

1. *The righteous periſheth, and no man layeth it to heart, and mercifull men are taken away, none conſidering that the righteous is taken from the evill to come.*
2. *He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his vprightneſſe.*

IT is no vaine word of them, who ſaid that the Prophet *Iſaiahs heart did indite* this *good matter*, and that his *tongue* did here *ſpeake of the things which he had made* touching the funerall ſolemnity of that good *King, Hezechiah, who ſo truſted in the Lord God of Iſrael, that like vnto him there was none before him, nor none after him, and who claue vnto the Lord, and departed not from following him &c.* 2. Kings 18. 5. 6. For the Hebrew here is הצדיק, *ille iuſtus, that righteous man*, as demonſtrating ſome ſingular man, and the title אנשי חסד *mercifull* or *bountifull men*, confirmeth the ſame, being the ſpeciall attribute of *Magiſtrates* and *Potentates*, who are

called εὐεργέται, *bountifull*, or *benefactors*. Luk. 22. 25. And the circumstance of the time also forteth with it. For *Isaack* lived in the *Halcyonian* dayes of *Hezechiah*, after the sunset of whose happy raigne followed a tempestuous night of troubles both to Church and common wealth, vnder bloudy Idolatrous *Manasses*.

It shall be then a *word spoken in due season* by me, if I take now into my mouth these words of the Prophets complaint, vpon this sadde occasion, of our celebrating the funerall of this not only *great man falne in our Israel*, (as *David* said of *Abner*, 2. Sam. 3.38.) but also *good man*; even such a *righteous, mercifull* man, as is described and deplored here in my text, *The righteous man perisheth, &c.*

Now all that read or heare these words, may *primo intuitu*, at the first view, finde that they are a *dolefull complaint* of one, who seemeth to haue his *head waters, and his eyes a fountaine of teares*, Ier. 9.1, to bewaile his losse. But if we looke into them attentiuely, *ambobus oculis*, with both eyes, (*as the wise mans two eyes are in his head*, Eccl. 2. 14.) we shall finde here a *multiplicatio specierum*, complaint vpon complaint, every thing rising higher by degrees, every thing either aggravating or interpreting the former, adding weight or light to it. For is it not a *wonderfull and horrible thing in a land*, that righteous men, who are the *stay and staffe* of a land, Isa. 3. 1, Who are the *preservatiues of a land from destruction*, Iob. 22. 30. Ier. 5. 11, And who are promised *to inherit a land, when wicked*

wicked men ſhall be cut off, Pſal. 37. 34, ſhould *periſh* out of the land? *For a righteous man happily once would dye*, to ſaue his life, Rom. 5. 7. This made the Pſalmiſt cry out, *helpe Lord, for the godly man ceaſeth, the faithfull faile from among the ſonnes of men.* Pſal. 12. 1. But the complaint reſteth not here, it goeth on and riſeth higher by degrees, lamenting that not only *righteous men*, but alſo *mercifull men*, (the beſt *ſpecies* of this *genus*) they, whoſe works of mercy ſhall be remembred and rewarded, when all our other workes ſeeme to be forgotten, (*Come ye bleſsed &c.* Mat. 25. 34,) *are taken away, and that the good man periſheth out of the land.* Mich. 7. 2. This ſhould ſeeme to bee matter inough for another *Lamentations of Ieremy, to make mens eyes faile with teares, their bowels to be troubled, and their livers to be powred out upon the earth.* Lam. 2. 11. But this is not all, the loſſe is great, but it aggravateth the complaint, that the world ſhould not only be inſenſible of this, *not lay it to heart*, yea vniverſally inſenſible, *no man layeth it to heart*, like the drunkard, *who was beaten but felt it not*, Prov. 23. 35, but alſo indocible of it, not apprehend, nor *vnderſtand it*, that it ſhould not only not pierce the heart, but alſo not enter into the thought, אין מבין *none vnderſtanding* or *conſidering it. A brutiſh man knoweth not this, neither doth a foole vnderſtand it.* Pſal. 92. 6. And yet to riſe by degrees higher, that they ſhould neither vnderſtand כי, that ſuch a thing is done, *that righteous, mercifull men periſh, are taken away*, nor the מן, *that they are taken away from the evill*

to come: may further, that they ſhould not vnderſtand nor conſider, that though theſe iuſt, righteous men in *the ſight of ſuch vnwiſe men as they are ſeeme to periſh*, Wiſd. 3. 2, *Yet their hope is full of immortallity*, and that their *taking away* is but *a gathering*, to witte *to their fathers* or *people*, they are נאספים *collecti*, *gathered &c* (as is the current phraſe of ſcripture) & that not only *privatiuely* they *reſt from the labours*, and troubles of this life, wherewith *they* are *full*, *whileſt their fleſh is vpon them*, Iob. 14. 1: But alſo *poſitiuely*, for their ſoules they are in peace, *he ſhall enter into peace*; for their bodies, *they ſhall reſt in their beddes*, the graue, and that *ſuch honour haue all his Saints*, this is the *lot of each one that walketh in his vprightneſſe*. By this time then wee ſee that the *Prophets* griefe is great, like *Iobs*, Iob 2. 13, & that his complaint is well grounded, both in regard of the *great loſſe*, and the *litle regard* that was made of it, like to that Lam. 1. 12, *Is it nothing to you, all ye that paſſe by the way? Behold and ſee, if there bee any ſorrow like vnto my ſorrow.*

But after all this *multiplication*, to giue you as punctuall, and conciſe a *diuiſion* of the text as I can, it preſenteth unto us (like the Image of *Diana* ſet up in *Chios*, which looked ſad vpon thoſe that entred into the temple, but ſmiled on thoſe that went out) a ſad complaint, and a ioyfull *conſolation*. The complaint is twofold, firſt of the grand loſſe, ſecondly of the ſecure neglect of it. That of the *grand loſſe* is either *propounded*: *the righteous periſheth*, or *expounded*; who are eſpeci-

Plin. l. 36. ca. 5.

ally

ally meant by thoſe *righteous mercifull men*, or what by *periſhing*, *a taking away, and gathering to their Fathers*, as the originall implies. That complaint of the *ſecure neglect*, is either of their *inſenſibleneſſe* of this loſſe in their heart and affections, *they did not lay it to heart*, or *indocibleneſſe* of it, in their intellectuall part, *they did not vnderſtand nor conſider of it*, or of the *perſons offending* herein, who are not a few, but the generall multitude, *no man layeth it to heart, none conſidereth it*. But is their *no balme in Gilead*, Ier. 8. 22. to cure vs of theſe wounds and loſſes? is their not a word of *conſolation* againſt all this complaint? yes, and that much euery way. Firſt their *periſhing* (as it ſeemeth) is but a *taking away*; or more conſonantly to the originall, a *gathering*, to wit, to their fathers and people: *Our dead brethren are not loſt but ſent before us; It is a iourney which thou thinkeſt a death*; is the language of the Fathers. Againe this is no way hurtfull, but much beneficiall. 1. *Priuatiuely*, they are *taken away from the euill to come*, as it was ſaid to *Ioſiah, I will gather thee to thy Fathers, and thou ſhall be gathered to thy graue in peace, neither ſhall thine eyes ſee all the euill that I will bring vpon this place, and vpon the inhabitants of the ſame.* 2 Chr. 34. 28. Secondly *poſitiuely*, either in regard of their ſoules (*the righteous mercyfull man*) *ſhall enter into peace*: or in regard of their bodies, *they ſhall reſt in their beds*; that is, lye downe in their graues, and ſleepe in the duſt of the earth. But who are the men whom the *King* of heauen will ſo *honour*, to doe all this to them? Leaſt wee

Fratres mortui non amiſſi, ſed præmiſſi. Aug. Epi 6. *Profectio eſt quæ tu mortem putas.* Tertul. de pati. cap. 9.

ſhould miſtake it in, *He ſhall enter into peace*, and *they ſhall reſt in their beds*, we are told againe at laſt (*reſpondent vltima primis*) it is *euery one that walketh in his vprightneſſe*, or *before God*. And ſo by this time I haue giuen you the *ſenſe*, *cauſed you to underſtand the reading*, Neh. 8. 8. and *diuided this word of truth aright* unto you. I beginne with the firſt complaint in the *grand loſſe*, [*the righteous periſheth*] that is, *hath his earthly houſe of this tabernacle diſſolued* 2. Cor. 5. 1, and *returneth to his duſt*, from whence at the firſt he was taken. Now here, if their be no ſuch righteous man to be found in the land of the liuing, how doth he periſh? *of a thing that is not, there can be no accidents*, and if he can be found why ſhould he periſh? is not *death* the *wages of ſinne? ſhall not the Iudge of the whole earth doe right*, but *deſtroy the righteous with the wicked?* For the firſt, if it be aſked of the righteous man, as *Iob* doth of *wiſdome*, *where ſhall he be found?* The ſame anſwere ſerueth for both, *it is not found in the land of the liuing*. Iob. 28. 12. 13. *God indeed created man vpright, but he ſought out many inuentions*. Eccl. 7. 29. *And man being in honour did not abide, but is like the beaſtes that periſh*. Pſal. 49. 12. And now if you examine and try him by the rigor of the law, which requireth an vniverſall obedience, not only of the *parts*, in walking in all the commandements of God without failing in any, but alſo of the *degrees*, in fulfilling them in the higheſt meaſure of perfection, in loving the Lord *with all the heart, with all the ſoule, minde, and ſtrength, and*

Non entis non ſunt accidentia.

our neighbour as our ſelfe: and inflicteth a curſe vpon every one that continueth not in all that is written in the booke of the law to doe it, Gal. 3. 10, You ſhall finde, that in *many things all men ſinne*, even the moſt vpright in their generations. For looke into his *heart*, you ſhall finde it *deceitfull aboue all things, and deſperately wicked*, impoſſible to be knowne. Ier. 17. 9. *Who can ſay, I haue made mine heart cleane?* Prov. 20. 9. Nay let his heart alone (which *God alone can ſearch*, 1. Kings 8.) and and goe no farther then his hands and actions, which man can ſearch and ſee, *there is not a iuſt man upon the earth, which doeth good and ſinneth not*, Eccl. 7. 20. *and he that doth righteouſneſſe, is righteous*, 1. Ioh. 3. 17; if a man fayle in doing of righteouſneſſe, he cannot be righteous. Examine him againe, not only for doing of good, but alſo for ceaſing from euill, and then *in many things we offend all*, Iam. 3. 2: and we know the ſame Apoſtles rule, *whoſoeuer ſhall keepe the whole law, and yet offend in one point, he is guilty of all.* Iam. 2. 10. Therefore by the *workes of the law* exacted in rigor, *ſhall none be iuſtified, or iuſt*. But *thankes be unto God through our Lord Ieſus Chriſt*, there is another, an Euangelicall righteouſneſſe, *euen the righteouſneſſe of God, which is by the faith of Ieſus Chriſt, unto all, and upon all that belieue, whereby they are iuſtified freely by his grace through the redemption that is in Ieſus Chriſt*, Rom. 3. 20. 22. 24. Theſe two righteouſneſſes the Apoſtle diſtinguiſheth, not only there, but alſo as euidently, Phil. 3. 9. not hauing mine owne righteouſneſſe

which

which is of the law, but that which is through the faith of Ieſus Chriſt, the righteouſneſſe which is of God by faith; even by having Chriſt *made vnto vs righteouſneſſe*, 1. Cor. 1. 30: *And by making him which knew no ſinne, to bee ſinne for vs, that our ſinne might not be imputed, but that we might bee made the righteouſneſſe of God in him*, 2. Cor. 5. 20. 21. Of which S. *Auſtine* ſaith ſweetly, (*a*) *ſee two things, the righteouſneſſe of God, not our owne, in him, not in vs.* And againe, (*b*) *If this righteouſneſſe bee in him, it is by no meanes in our ſelues, but if it be in him, he goeth wholly with vs to the Father.* And againe, (*c*) *He was therefore ſin, that we might be righteouſneſſe, not our owne, but Gods, not in vs, but in him, as he was ſinne, not his owne but ours, not in himſelfe but in us &c.* And then being *iuſtified through faith in his blond*, and having peace with God through him, and being *accepted in his beloved*, Eph. 1. 6. and being *ſanctified by his ſpirit*, in ſpirit, and ſoule, and body, we begin to *walke in the ſpirit*, and to doe righteouſneſſe, to *ſerve him in holineſſe and righteouſneſſe all the daies of our life*, Luk. 1. 75. *to live ſoberly, righteouſly, & godly in this preſent world*, Tit. 2. 11. and with *Zachary* and *Elizabeth, to walke in all the commandements of God blameleſſe*. Luk. 1. 6. And ſo become righteous in Gods gratious acceptation, as they, *Noah*, *Lot*, *Iob*, and the reſt of his *righteous ſervants*, (ſo *Iob* is ſtiled Iob. 2.) by an inherent righteouſneſſe, not which iuſtifieth us in the ſight of God, but declareth us to be iuſtified in the the ſight of men. Iam. 2. our righteous workes being not the

(*a*) *Videte duo, iuſtitia Dei, non noſtra; in ipſo, non in nobis.* Serm. 6. De verb. Apo.

(*b*) *Si non in ipſo, nullo modo iuſtitia, ſin autem in ipſo, totus nobiſcum vadit ad patrem.* Sermo. 6. de verb. Dom.

(*c*) *Ipſe ergo peccatum ut nos iuſtitia, nec noſtra, ſed Dei, nec in nobis, ſed in ipſo: ſicut ipſe peccatum, non ſuum ſed noſtrum, nec in ſe ſed in nobis.* Idem in Encheirid. ad Laur. cap. 41.

cauſe

cauſe of our raigning, but the way to the kingdome. (d) And God who accepteth our perſons in Chriſt accepteth in him theſe our workes alſo, (as Gen. 4. 4. *God had reſpect firſt to Abel*, then *to his offering*) not for any perfect goodneſſe of the outward worke, but for the vnfeigned ſincerity of the inward heart, when they are done not with *an heart and an heart*, as the ſcripture phraſe is, 1. Chr. 12. 33. 34. but with an upright and ſincere heart, when we are *upright in the way*, ſeeke God with our whole heart, *and haue reſpect vnto all his commandements*, Pſ. 119. 1. 5. when we are upright before him, and *keepe our ſelues from iniquity, keepe his wayes*, and *depart not frowardly from him*, Pſ. 18. 23. 21. for ſo, *he that walketh uprightly ſhall be ſaued*, Pſ. 140. 13. and ſo, *God is good to Iſrael, euen to them that are of a pure heart*, Pſ. 73. 1. *and God will giue grace and glory, and no good thing will he with-hold from them that walke uprightly*. Pſ. 84. 11.

(d) Non cauſa regnandi, ſed via ad regnum. Bern.

But this our walking uprightly in the way, is not without many ſtumblings and aberrations; *in many things πταίομεν, we ſtumble all of us.* Iam 3. 2. *a righteous man falleth ſeuen times a day, and riſeth vp againe*, Prov. 24. 16: *howbeit though hee fall, yet he cannot vtterly be caſt downe, for the Lord vpholdeth him.* Pſal. 37. 24. It is with the beſt and moſt righteous men, as it was with *David*, who *did that which was right in the ſight of the Lord, and turned not aſide &c, ſaue only in the matter of Vriah the Hittite*, 1. Kings 15. 5, in ſome matter or other they turne aſide from Gods commandements,

dements, and as it was with King *Aſa*, whoſe *heart is ſaid to haue beene perfect all his daies*, 2. Chron. 15. 17. yet in the following Chapter, there are received foure ſinnes of his, his relying vpon the King of *Syria*, not vpon the *Lord*, verſ. 7, His rage againſt the *Seer*, and putting him in priſon, and oppreſſing ſome of the people at that time, ver. 10, and his ſeeking not to the *Lord*, but to the *Phyſitians*, in his great diſeaſe, verſ. 12, ſo *of all righteous men in the fleſh*, *the perfection is imperfect* [a], and Gods ſervants are ſaid to walke vprightly in the way with him, though ſometimes they be overtaken with a fault, becauſe *their iniquities are forgiven and their ſinnes are covered*, Pſ. 32. 1. 2. (for *God hath none iniquity in Iacob*, *no perverſneſſe in Iſrael*, Num. 23. 21.) ſo that what they doe is gratiouſly accepted, what they omit is as gratiouſly pardoned. *All the commandements of God are reckoned as done*, *when that which is not done is pardoned* [b]. And the ſame *Father* ſaith, *that he may not abſurdly bee ſaid to walke without blemiſh*, *not who is perfect*, *but who without reproofe runneth to perfection*, *being free from damnable ſinnes*, *and labouring to cleanſe his veniall ſinnes with almes* [c]. And though *Zachary* and *Elizabeth* were *iuſt*, *and walked in all the commandements of God without reproofe*, yet were they not without ſinne, as the *Pelagians* would haue inferred. For *it is one thing to be without ſinne*, *which is ſaid of the only begotten Son of God in this life*, *it is another thing to be without reproofe*, *which may be found of many righteous men*, *even in this life*. *Becauſe*

there

(a) *Cunctorum in carne iuſtorum imperfecta perfectio eſt.* Hier. lib. 1. dial. adverſ. Pelagianos.

(b) *Omnia mandata libri facta reputantur, quando id quod non fit ignoſcitur.* Aug. retract. lib 1. cap. 19.

(c) *Ingredi ſine macula non abſurde etiam ille dicitur, non qui perfectus eſt, ſed qui ad ipſam perfectionem irreprehenſibiliter currit, carens criminibus damnabilibus, atque ipſa peccata venialia non negligens mundare elemoſinis.* Aug. lib. de perfectione Juſtitiæ.

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there is a certaine course of a good life, concerning which there can bee no iust reproofe in this our conuersing amongst men [a]. And *Orosius* saith of *Zacharies* and *Elizabeths* being without reproofe, *that any should be said to be without crime and without reproofe, it is no testimony of their perfection, but an example of their conversation* [b]. Thus you haue seene how Gods seruants are perfect, yet not without imperfection: are righteous, yet not without sinne, according to that of *Augustine, inasmuch as that flourisheth in us, that wee are borne of God, liuing by faith wee are righteous, but inasmuch as wee draw the remnant of mortality from Adam, wee are not without sinne* [c].

But now having found out this *righteous man*, & upon what termes he may stand *rectus in curiâ*, be vouchsafed the name of a righteous man, it is againe inquirable, why he should *perish*, as though he were still in his sinnes, since he is *washed, sanctified* and *iustified, in the name of the Lord Iesus*, 1. Cor. 6. 11. *Who was made sinne for us, that wee might be made the righteousneſse of God in him*, 2. Cor. 5. 21. and *who was obedient to death, that through death hee might destroy him that had the power of death, the Divell*, Heb. 2. 14. *that he might abolish death, & bring life and immortality to light*, 2. Tim. 1. 20. and *swallow vp death into victory*. 1. Cor. 15. Know we then, that Christ hath not destroyed the being of the first death, but abolished the raigning of it, and of every death, and that he hath not taken away death that his should not taſt of it, but pulled out the sting of it, that it should

(a) *Aliud est esse sine peccato, quod de solo Deo in hac vita, vt ingenito dictum est, aliud esse sine querela, quod de multis iustis etiam in hac vita dici potest. Quoniam est quidam modus bonæ vitæ, de quo in ista humanâ conversatione iusta querela esse non possit*, Idem ibidem.

(b) *Sine crimine dici quenquam, & sine querela, non est perfectionis testimonium, sed conversationis exemplum.* de lib. arbit.

(c) *In quantum viget in nobis, quod ex Deo nati sumus, ex fide viuentes iusti sumus: in quantum autem reliquias mortalitatis ex Adam trahimus, sine peccato non sumus.* Aug. Epist. 59

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ſhould not hurt his ſeruants. And they that are in Chriſt, dye not now for any puniſhment of their ſinnes *(for why ſhould there bee any puniſhment, where there are no things to bee puniſhed* a? Auſtin) but for prevention of ſinne, and that they may ceaſe from further ſinning. Their death is ſo ſanctified in Chriſts death, that of a curſe it is turned into a bleſſing, and now by death he deſtroyeth ſinne in his ſeruants, which at the firſt brought forth death; cutting off *Goliahs* head with his owne *ſword, by the wonderfull grace of our Saviour that which was the puniſhment of ſin, is turned into the uſe of righteouſnes, it was ſaid to the firſt man, thou ſhalt dye if thou ſinneſt, now it is ſaid, dye that thou mayeſt not ſinne; unleſſe they had ſinned they had not dyed, but now unleſſe men dyed, they would ſinne ſtill* b. And if it freeth them not only from ſinne, (whoſe *wages is death*) but alſo from the bitter fruits thereof, in all the miſeries and troubles that cleaue cloſe to them in this life, they *reſt from their labours*, Rev. 14. 13, nay it hath not only a *privative* benefite, but alſo a *poſitiue*, For as *out of the eater came meate, in Samſons* riddle, Iudg. 14. 14. as the *bitter waters of Iericho were healed by caſting in of ſalt*, 2. King. 2. 21: ſo by Chriſts death, death is ſo *ſwallowed up into victory*, and we made *more then conquerours*, that the property is altered and it is become a paſſage bridge to a better life. *The death of the Godly is the end of euills, the gate of life, through which by death they paſſe to immortality*. And *Bernard* moſt ſweetly, *now death is not a ſting, but a ſong; Now a man dyeth*

(a) *Cur enim eſſet ulla pœna, in quibus non ſunt ulla punienda?* Aug. de civit. lib. 13. cap. 3.

(b) *Mirabili gratia ſeruatoris, in uſus iuſtitiæ peccati pœna conuerſa eſt, dictum eſt enim primo homini, morieris ſi peccaueris, nunc dicitur, morere ne pecces: niſi peccaſſent illi non morerentur, peccabunt autem iuſti niſi moriantur.* Ibid. cap. 4.

(a) *Mors piorum finis malorum, vitæ ianua, quâ morte ad immortalitatem tranſgrediuntur.* Cipr. Ser. 4. de mortal.

eth singing, and singeth dying. Oh thou mother of mourning thou art now turned to ioy, thou enemy of glory, thou now serues for glory, thou gate of hell, for an entry to the kingdome of heauen, and thou pit of perdition for the finding out of saluation [b]. Nay the very name is gone, as *Iacob* after his wrestling with God, was no more called *Iacob* but *Israel*, Gen. 32. so now since the victory that Christ hath gotten, it is no more death but a *departure*, *the time of my departure is at hand*, 2. *Tim.* 4. *It is not an ending but a departing away, and when our temporall iourney is finished, a passage vnto eternall thinges. &c.* It is not a perishing, as it seemeth to be called heere, *the righteous perisheth*, but *a taking away*, or as the originall importeth, a *gathering*: as the former is here expounded by the later, *they are gathered*, to wit *to their people or fathers*, as the frequent phrase of the scripture runneth so obviously, that I need not waste time in pressing of places for it. And this is vnderstood especially in respect of their soules, as it was said of *Abraham, that he died in a good old age, and was gathered vnto his people*, Gen. 25. 8. which cannot be vnderstood of his body, for that was laid to *Sarahs* body only, but of his soule which was gathered vnto his fathers, according to that, *thou shalt goe to thy fathers in peace*, Gen. 15. 15. euen the godly fathers that went before him, *Adam, Seth, Enoch, Noah, &c. the spirits of iust and perfect men, to whom we are said to come*, Heb. 12. 23. and who are said to be *bound up in the bundle of life*, 1. Sam. 25. 25. Heere then we haue a word of comfort assuring

[b] *Iam mors non stimulus sed ubilus, iam cantando moritur homo, & moriendo cantat. &c.*

(c) *Non est exitus, sed transitus, & temporali itinere decurso, æterna transgressus.* Cipr. Serm. 4. de mort.

assuring vs of the immortality of the soule. It perisheth not at the dissolving of our earthly Tabernacle, but passeth to the place belonging to it, is gathered to its people and fathers. Now *none is gathered to those that are not* [a]. There are people then after this life, and a gathering from people to people, as it is imported here, and expressed more plainely elswhere. And indeed the soules must needs be immortall, which arise not out of the *power of the matter*, as the soules of bruit beasts doe, but are breathed into the bodies by the *power of the Maker*. For this is the difference, God made the other liuing creatures, without *breathing into them the breath of life*, Gen. 1. 20. &c. *but into man he breathed the breath of life, and he became a liuing soule*. Gen 2. 7. *The soule hath not a common but a proper condition, neither was it created in the lumpe, but breathed into man by a singular kind of excellency*, saith *Bernard* [a]. And *Irenæus* againe, Lib. 5. cap. 10. *The soules are incorruptible in respect of our mortall bodies. For God breathed into mans nostrills the breath of life, & he became a liuing soule*. And if the soule be not immortall, how saith our saviour, that the *body may be killed, the soule cannot?* Mat. 10. 28. *How am I secure that my soule doth not dye? I heare our Lord himselfe giving security to his servant, feare not them that can kill the body &c. therefore certainly the soule is immortall* [b]. And how doth our Saviour saie of God's being the *God of Abraham, Isaack* and *Iacob*, *that hee is not the God of the dead, but of the liuing*, Mat. 22. 32, vnlesse they lived

(a) *Nemo colligitur ad eos qui non sunt.* Origen.

(a) *Spiritus non communem, sed propriam habet conditionem, nec in massa creatur, sed singulari quadam excellentia infunditur.* Ber. Serm. 2. de nativ. Dom.

(b) *Quomodo securus sum quia non moritur anima? Ipsum Dominum audio dantem servo suo securitatem, nolite timere &c. Certè ergo immortalis est anima.* Augustin.

liued in their ſoules; for their bodyes were turned into duſt.

But not only periſhing is expounded by *taking them away, or gathering them, (to their fathers and people)* but theſe righteous men are ſpecially interpreted to bee אנשי חסר *men of mercy, or bounty.* And indeede although Iuſtice containe in it ſelfe all vertue [a], bee of a large extent, and comprehend frequently the whole duty of man, and a doing of Gods will in all good workes, yet very often it is put for workes of mercy, and Pſ. 112. 9. *He hath diſperſed, he hath giuen to the poore, his righteouſneſſe remaineth for ever*, and Deut. 24. 13. *In any caſe thou ſhalt reſtore the poore his pledge, and it ſhall be righteouſneſſe vnto thee before the Lord thy God.* Where the *Hebrew* is צדקה, *righteouſneſſe*, the *ſeventy* tranſlate it in Greeke ἐλεημοσύνη, *almes, it ſhall be almes to thee before the Lord.* And ſo in Math. 6. 1, where ſome bookes read, *take heede that you doe not your* (τὴν ἐλεημοσύνην) *almes to be ſeene of men*, others and thoſe of great antiquity read, *take heed that you doe not your righteouſneſſe to be ſeene*, as the *vulgate*, *attendite ne faciatis iuſtitiam veſtram.* Now our workes of mercy are ioyned with righteouſneſſe and well doing, & called righteouſneſſe, to ſhew that they are *magna pars bonorum operum*, a great part of good workes, & of the *Quorum* in this buſines, without which our other workes of iuſtice will not paſſe. So *diſtributing* and *doing good* goe together; *to doe good and diſtribute forget not*, Heb. 13. 16. Theſe God eſteemeth *pro ſacrificijs, atque etiam*

(a) *Iuſtitia in ſeſe virtutes continet omnes.*

pra-

præ sacrificiis, for & aboue sacrifices, & will to the comfort of his blessed sheepe, placed on his right hand on the day of iudgment, and the confusion of the goats on the left hand, make honourable mention of them, when he seemeth to passe over all our other doings or sufferings in silence, *Come ye blessed, for I was hungry and ye fed me*, Mat. 25. *It is much that the poore mans meate tasteth well to God, who hungreth not after the good things of all the creatures, he professeth that he is fed with the foode of the poore, in the kingdome of heauen, before the Angells, in the assembly of them that rise againe. God is silent that Abell suffered, that Noah preserued the world, that Abraham receiued the faith, that Moses gaue the law, that Peter went to the crosse with his heeles vpward, and he only proclaimeth what the poore hath eaten* [a]. And so S. *Austin* saith, *God concealeth all the other good deeds of righteous men, and only vouchsafeth to remember their almes: he concealeth all the deeds of wicked men, and iudgeth that their only barrennesse in almes is to be blamed* [b]. And if this be not inough to moue vs to put on the bowels of compassion, to disperse and distribute to the poore, the tongues of men and Angels cannot doe it, if one should *come* from the *dead*, wee *would not belieue him*; *if an Angell should come from Heaven*, wee would not obey him herein.

But our Prophet resteth not in his complaint of the *great losse*, hee riseth higher and aggravateth his complaint with another, of *the generall stupidity, and insensiblenesse of it*, *and no man layeth it to heart*

(a) *Nimis est quod Deo sapit pauperis cibus, qui totius creaturæ bona non esurit, saginatum se in esca pauperis prophetizat, in regno cœli coram omnibus Angelis, in conventu resurgentium. Quod Abel passus sit, quod seruavit mundum Noë, quod Abraham fidem suscepit, quod Moses legem tulit, quod Petrus crucem resupinus ascendit, Deus tacet, & hoc clamat solùm quod comedit pauper.* Chrysol. ser. 14.

(b) *Tacet Dominus omnia cætera recte facta iustorum, & solas elemosynas commemorare dignatus est, &c.* Aug. hom. 28. 10.

heart. The loſſe in it ſelfe is unvaluable, *that righteous, mercifull men ſhould be taken away from among the ſonnes of men,* but that generally none ſhould regard this, nor *lay it to heart*, this addeth to his griefe, and makes it *heavier then the ſand*, as *Iob* ſaid of his. Iob. 6.3. But thus it is with all the generation of this world, the wayes of God, either in his mercies or in his iudgements, they never lay to their hearts, nor ponder them aright in their hearts. They are ſo ſet vpon their wordly pleaſures, and ſo ſwallowed vp with them, that theſe things can take none impreſſion in them: *the harpe, the viol, the tabret, & pipe, & wine are in their feaſts; but they regard not the workes of the L^d, neither conſider the operation of his hands.* Iſa. 5.12. Nay their corrupt reaſoning is thus; our life is ſhort and tedious, in our death there is no remedy, no returning, we are borne at all adventure, and ſhall be hereafter as if wee had never beene, our breath is a litle ſparke ſoone extinguiſhed, and our name ſhall bee forgotten in time, &c. *Come on therefore, let us enioy the good things that are preſent, and let us ſpeedily uſe the creatures like as in youth; let us fill our ſelues with coſtly wine and ointments, and let no flower of the ſpring paſſe by us, let us crowne our ſelues with roſe buds before they bee withered, let none of us goe without his part of our voluptuouſneſſe, let us leaue tokens of our ioyfullneſſe in every place.* Wiſd. 2.1----10. Or as thoſe *Epicures* more roundly in Iſa. 22.23. *let vs eate and drinke, for to morrow we ſhall die.* And as when our Saviour foretold his ſufferings at *Ieruſalem* to his diſciples,

Peter in his carnall reason said to him, *Master pitty thy selfe, that shall not be to thee*: Math. 16. so when either by the voice of Gods crier, *that all flesh is grasse, and all the glory of it is as the flowre of the field*, Isa. 40. 6. or by Gods taking away of righteous men on every side, they are minded of their owne mortality, & that *that is the end of all the living*; Eccl. 7. 1. *they never lay it to heart*, but put farre off the evill day, and with that rich man, Luk. 12. thinke that they haue *many yeares* before them till the last *night*, and with the scornful men that ruled in *Ierusalem*, thinke that *they haue made a covenant with death, and with hell are at an agreement*. Isa. 28. 15. And as *Gallio*, when there were great reasonings before him betweene *Paul*, and the *Iewes* about religion, tending to violence and murther, *cared not for those things*, Acts 18. so for any impression or meditation of their future state, they care not for it, lay not such matters to heart, nor *remember their latter end*, but say with *Babilon*, *I shall be a Lady for ever, I shall not sit as a widow, nor know losse of my children*, Isa. 47. 7. 8. And though a voyce cry loud in their eares, *that all flesh is grasse &c.* Isa. 40. Yet it cannot pierce their hearts, but the Prophet beateth on that stony lump againe, vers. 21. *haue yee not knowne? haue yee not heard? hath it not beene told you from the beginning? haue yee not vnderstood from the foundation of the world? It is he that bringeth the Princes to nothing, and maketh the Iudges of the earth vanity*. And as S. *Cyprian* said in a time of great mortality at *Carthage*, that *amongst the people dying thicke on every*

side,

ſide, not any man thinketh himſelfe to be mortall: ſo young and old, rich and poore, righteous and unrighteous, one with another dye round about us, who is there that thinketh his ſtaffe may bee next to the doore? And generally in all theſe that belong to their peace, and laſt end, *their heart is waxed groſſe, their eares dull, and they ſhut their eyes, ſo that they cannot remember God, nor lay theſe things to heart*, Iſa. 57.11. But let any wordly terrours or troubles ſeize on them, then it is with them as it was with *Ahaz* and his people, when the two Kings came up againſt them, *their hearts were moved as the trees of the wood are moved of the winde*, Iſa. 7.2. then, as it was threatned to *Iſrael* becomming diſobedient, there is nothing with them but *trembling of heart, failing of eyes*, & *ſorrow of minde: & for the feare of their hearts, they wiſh in the morning, would God it were evening, and in the evening, would God it were morning*: Deut. 28. 65. 67. then as it was threatned to *Babilon*, Iſa. 13.7. 8. *their hands faint, and their hearts melt, and they are afraid, pangs and ſorrowes take hold on them, and they are in paine as a woman that travaileth*: yea let them once ſee that there is but a ſteppe betweene their ſoules and death, *then will their hearts melt, neither will there be any more courage in them*, as *Rahab* ſaid of the inhabitants of her land. Ioſ. 2.11: then with *Nabal*, when he heard that *David* was comming againſt him, to cut him off for his inhumanity, *their hearts will dye within them, and they become as ſtones*, before ever the ſtroke come at them. 1. Sam. 25.37.

But the generation of Gods children, with

Caleb, (Num. 14. 24.) *haue another ſpirit within them, they with Mary*, Luk. 2. *ponder theſe things in their hearts*, are ſo ſpiritually wiſe, that theſe will abſolutely ponder them, *and remember their laſt end.* Euery funerall is to them as the voyce of a crier to tell them, *hodie huic, cras mihi, its this mans lot to day, it may be mine to morrow.* Their accompanying the dead to his graue, mindeth them of their going that way of all fleſh: the ſounding of the bells in their eares, that in ſhort ſpace they muſt be rung in the ſame tune for them: their ſight of the graue, that God will bring them to that houſe of death, appointed for all the liuing: their comming to the *houſe of mourning* aſſureth them, that they are no better then their fathers, and that God will in his appoined time take away their liues: ſo pioufly doe they lay vp theſe things in their hearts, and to their hearts.

But yet it is not full tide, the complaint is not at the higheſt, it is one degree further, that not only none *layeth it to heart*, is affected with it, but alſo that *none conſidereth it*, or (as the originall is) *underſtandeth it*, letteth it enter into his thoughts, or taketh any notice of it. For though it be a leſſe matter to underſtand a thing, then to be moued with it, yet it aggrauateth the complaint, that men ſhould not only be inſenſible of a loſſe, nothing affected or touched with it, but alſo incapable & indocible of it, not ſo much as let it enter into their cogitations or thoughts. But ſo it is with thoſe *ſimple ones, they doe not vnderſtand Gods wiſdome* in theſe his workes, Pro. 8. 5. nay with theſe euill

ones,

vines, they understand not his iudgments herein, Prov. 28. 5. *they doe not see, know, consider, nor understand, that the hand of the Lord doth these things*, Isa. 41. 20. *they even turne their backes from God, and will not consider any of his workes or wayes.* Iob 34. 27. *These foolish men know not the voyce of the Lord, nor understand the iudgment of their God*, Ier. 5. 4. *these foolish people and without understanding, haue eyes and see not, eares and heare not*, Vers. 21. *nay, none of these wicked ones shall understand these things, but the wise shall understand them*, Dan. 12. 10. they that are *wise will obserue these things*, and *understand Gods works* in them, Ps. 107. 43. And as on the one side, these *brutish men doe not know, these fooles doe not understand, that when the wicked spring as the grasse, and the workers of iniquity flourish, they shall be destroyed for euer*, Ps. 92. 6. 7. *so neither on the other side, that when righteous men dye, mercyfull men* are *taken away*, they are *taken away from the euill to come*. And this they doe not, this they cannot vnderstand, *because the naturall man receiueth not the things of the spirit of God, for they are foolishnesse to him, neither can hee know them, because they are spiritually discerned.* 1. Cor. 1. 14. *David* makes this plaine in his case, *his steppes had well nigh slipt*, in moving about the prosperity of the wicked, and it was too painfull for him to know that matter aright, untill he *went into Gods sanctuary, then he understood their end, that God did set them in slippery places, and cast them into destruction.* Ps. 73. 2. 3. 16. 17. 18.

But notwithſtanding all this, which might make us mourne like *Rachel, weeping for her children, who would not be comforted*, Math. 2: there is a word of comfort behinde, *una eademque manus vulnus opemque feret; One and the ſame hand will wound and cure, he that bringeth downe to the graue, here bringeth back againe*: 1. Sam. 2. 6. *he powreth water on the thirſty, and flouds on the drye ground.* Iſa. 44. 3. It is he that biddes, *comfort yee, comfort yee, my people, (The words are doubled, becauſe the thing is eſtabliſhed,) ſpeake comfortably to Ieruſalem, and cry vnto her, that her warfare is accompliſhed*, Iſa. 40. 1. 2. Some litle rayes of comfort were formerly ſprinkled, in their being *collecti, gathered, viz:* to their people and Fathers; but now fuller beames diſplay themſelves, firſt in the *privative benefit, they are taken away from the evill to come*] not only from evills paſt, as Rev. 14. 13. *they reſt from their labours*, but alſo from future miſeries and miſchiefes, which would haue falne on them, if they had lived longer. If this were ſpoken of *Hezechiah*, it was verified in his being taken from the evill to come, when the daies came, that *all that was in his houſe, and which his Fathers had laid up in ſtore, was carried into Babilon*, and nothing left, 2. Kings 20. 17. 18. yea when his ſonne *Manaſſeh* was taken priſoner, bound in chaines, and carried captive into *Babilon*: 2. Chr. 33. 11. but not in him only, but in all Gods faithfull ones, who with *Ioſiah are gathered to their graues in peace, that their eyes may not ſee all the evill that ſhall come upon the places*, and inhabitants

inhabitants where they dwell. 2. Chr. 34. 28. *Whileſt their fleſh is upon them, they ſhall haue paine,* Iob 14. 22. *& whileſt they are in this world, they ſhall haue tribulation.* Ioh. 16. 33. The way to Gods kingdome is a thorny way (*non eſt è terrâ mollis ad aſtra via*) *by many tribulations they muſt enter into it,* Acts 14. 23. in regard whereof, if Chriſtian men *had hope only in this life, they were of all men moſt miſerable.* 1. Cor. 15. 19. But their *taking away,* their *gathering* to their people, ſetteth them out of all this gunſhotte, and putteth ſuch a *gulfe* betweene *them and Satans broode,* that the one cannot come at the other to moleſt them. Therefore S. *Auſtin* in Pſ. 34. 17. 18. ſaith ſweetly, *that Gods children are never better delivered, then when they are delivered by death, for then they are delivered not out of one, but out of all troubles,* yea & *ſo delivered* (ſaith *Bernard* in Pſ. 91. 15.) *that they neede no further deliverance any more.*

But though this be a great comfort, that the *righteous mercifull man* is *taken away* from the *evill to come,* from all the troubles wherewith he ſhould haue beene full in this world, Iob 14. 1. which made the heathen *Moraliſt* ſay, *Mors nullius mali materia, multorum finis: death is the matter of none evill, the end of many;* Seneca de benef. Li. 7. ca. 1. and that *there the wicked ceaſe from troubling,* and *the weary be at reſt, the priſoners reſt together,* and *heare not the voyce of the oppreſſour,* that *ſmall and great are there, and the ſervant is free from his maſter,* Iob 3. 17. 18. 19. yet (becauſe after a ſort, this *ſunne ſhineth on the*

iuſt

iuſt and vniuſt, all are equally freed from the miſeries of this life by death) the goodneſſe of God ceaſeth not ſo, but his *hand* of mercy is *ſtill ſtretched* out to his righteous ſervant. *He ſhall enter into peace.* ¶ For *he that runneth may read* and obſerue, that this is ſpoken of the ſtate of the ſoules after death, as the other, *they ſhall reſt in their beddes*, is of their bodies after this life. For as they are *gathered to their graues in peace*, 2. Chr. 24. 28. *depart in peace*, Luk. 2. ſo after death they *enter into peace*; and what peace, but that *peace of God which paſſeth all vnderſtanding?* Phil. 3. *even into their* heavenly *Maſters joy*, which the *good and faithfull ſervant* is bidden to enter. Math. 25. 31. And peace in the *Hebrew* phraſe ſignifieth an heape of all good things, all manner of proſperity and felicity? Their *entring then into peace* ſheweth, that they are partakers of all bleſſedneſſe, which is *ſtatus omnium bonorum aggregatione perfectus, a ſtate made up with the heaping together of all good things.* According to which it was ſaid to *Daniell*, *goe thou thy way vntill the end, for thou ſhalt reſt, and ſtand in the Lot at the end of the daies*, Dan. 12. 13. and what is this Lot, but the *Lot or inheritance of the Saints in light?* Col. 1. 12. Now in his *light they ſee light*, as the Pſalmiſt ſaith, *with thee is the well of life, and in thy light we ſhall ſee light*, Pſ. 36. 10. And certainly to leaue off doubtfull and different opinions, the ſoules of righteous men, aſwell before Chriſts comming in the fleſh, as ſince, doe enter into peace, into their *Maſters joy*, Mat. 25. which amounteth to this, that they are in the

heavenly

heavenly Manſions. For ſhall not Gods grace, by which they were ſaved of old, as we are now, Act. 15. 11. be as ſtrong to bring to heaven in all ages, as *Adams* ſinne was from the beginning powerfull to plunge into hell? was it not the received opinion of thoſe times, that when the *duſt returneth to the earth as it was: the ſpirit returneth to God that gave it*, Eccl. 12. 7. *and that the ſoules of the righteous are in the hand of God, where no torment ſhall touch them*, Wiſd. 3. 1. (now his *hand* implieth protection, and defence, yea at *his right hand there are pleaſures for evermore*, Pſ. 26. 11.) and that they are tranſported into *Abrahams* boſome, which is a *place where there is happineſſe without end* [a], *and which is the ſame with Paradiſe which Chriſt promiſed the theife* [b]. Was not *Enoch* tranſlated that he ſhould *not ſee death*, Gen. 5. to wit, into the heavenly *Paradiſe*, where death could haue no dominion over him? was not *Eliah* rapt up into heaven in a *fiery chariot*? 2. King. 2. 11. therein differing from other of Gods faithfull ſervants in the manner, not in the matter? Did not *Abraham ſee Chriſts day, and reioyce*? Ioh. 8. 56. that is, *believe in him, and he that believeth in him hath eternall life*. Ioh. 3. 36. Did not he, with *Iſaac* and *Iacob* dwell in the tabernacle in the land of promiſe, *becauſe they looked for a citty which hath foundations, whoſe builder and maker is God*, Heb. 11. 10. *which what was it elſe but heaven?* and did not *Steven* according to the ſenſe of thoſe times, pray the Lord *Ieſus* (whom hee ſaw ſtanding at the right hand of God in heaven) to

(a) *Locus ubi ſine fine eſt felicitas.* Aug. confeſ. Lib. 9. Cap. 3.

(b) *Idem cum Paradiſo, quem Chriſtus Latroni promiſit.* Idem *de geneſ. ad Lit. l.* 12. Ca. 34.

receive his ſpirit. Act. 7. 59. 57. And as the day-ſtarre aroſe more clearely in the new Teſtament, ſo this truth ſhineth more brightly in it. There, *where Chriſt is, there ſhall his ſervant alſo bee,* Ioh. 12. 26; there, *he willeth that they whom his father hath given him, may bee where hee is, to behold his glory.* Iohn 17. 24. And it is an vndoubted maxime, *we know it, that at the diſſolving of our earthly Tabernacle, wee haue a building of God not made with hands, eternall in the heavens,* and that *when we are abſent from the body, we are perfect with the Lord,* 2. Cor. 5. 1. 8. that at our *diſſolution we are with Chriſt.* Phil. 1. 23. and that *they which have waſhed their robes, & made them white in the lambes bloud, are before the throne of God, ſerve him day and night in his Temple,* and that *hee dwelleth amongſt them,* that *they hunger not, neither thirſt any more,* that *neither the Sunne nor heat lighteth upon them, that the lamb feedeth them, leadeth them to the living fountaines of waters,* & that *God wipeth away all teares from their eyes.* Rev. 7. 14. 15. 16. 17. All which aſſureth us that they are in the *preſence of God, where is the fullneſſe of ioy.* Pſ. 16. Howbeit they receiue not their full *conſummation of bliſſe* till the laſt day, but have ſome of it in *fruition,* ſome in *expectation;* now they are *glorified,* then they ſhall receive a *crowne of glory, which the righteous Iudge will giue me in that day,* 2. Tim. 4. 2. *unum definivit tempus omnium coronarum &c.* Chryſ. Hom. 28. in Hebr: *) he hath appointed one time for all crownes, and he that hath overcome ſo many yeres before, ſhall receiue the crowne with*

thee.

thee.

I haue but a word or two to ſpeake of their bodies, *they ſhall reſt in their beds*, that is *ſleep in the duſt of the earth*, as *Iob* ſaith, *I ſhall ſleepe in the duſt*, Iob 7. 21. and this ſleepe laſteth till the *heauens be no more: man lieth downe and riſeth not, till the heauens be no more, they ſhall not wake, nor be raiſed out of ſleepe.* Iob 14. 10. And the death of righteous men, and the reſt following it, is compared to ſleepe, called a *ſleeping in the Lord.* 1. Cor. 15. 18. 57. 1. Theſſ. 4. 13. Firſt in regard of our reſting from the labours of this life, as the ſleeping man ſweetly reſteth from the labours of the foregoing day, *the ſleepe of a labouring man is ſweete* Eccle. 5. 12. Secondly in regard of the reſurrection at the laſt day, as they that ſleepe in their beds riſe vp in the next morning againe. *This death is often called in the ſcriptures, the death of them that ſleepe, becauſe of the future reſurrection, being as it were an awaking* [a]. *It is not death, but a ſleeping and a ſleepe, that wee may believe that they may be raiſed againe, whom we know to be but aſleepe* [b]. And thirdly in reſpect of the eaſy doing of it by our Saviour, who, by his voyce ſaying vnto vs, as he did to *Lazarus, Lazarus come forth*, Ioh. 11. can more eaſily raiſe us, then we by our voyce can awake, and raiſe one out of his bedde. Vpon theſe words, *Lazarus is not dead but ſleepeth*, Iohn. 11. *Auguſtine* ſaith, *he was dead to his ſiſters, he was aſleepe to the Lord, he was dead to men, who could not raiſe him up; for the Lord did raiſe him up with ſo great facility, as thou canſt not awake men that are*

(a) *Iſta mors ſæpe in ſcripturis dormientium dicitur, propter futuram reſurrectionem velut evigilationem.* Aug. Epiſt. 120. ca. 3.

(b) *Non mors, ſed dormitio & ſomnus ut quos dormire novimus, ſuſcitare poſſe credamus.* Hier. in Epiſt. ad Theodor. to. 1.

(c) *Sororibus mortuus erat, domino dormiebat, hominibus mortuus erat, qui eum ſuſcitare non poterant; nam dominus tanta eum facilitate excitabat de ſepulchro, quanta tu non excitas dormientes electo* Tract. 49. in Ioh.

asleepe out of their beddes [c]. Oh then (Beloved) why is the remembrance, or the comming it selfe of death so grievous unto us Christians, whom, if we be Christs, it doth but cast into a sweete sleepe in our bedde of rest, whence wee shall bee raised, *tantâ facilitate quantâ felicitate, with as great facility, as felicity*. That which the Apostles mistaking our Saviours words, said of *Lazarus* naturall sleepe, *if hee sleepe hee shall doe well*, Ioh. 11. 12. is much more true of the spirituall sleep; if we sleep in him, happy shall we be, & it shall be well with us. *It belongeth to him to feare death, who would not goe to Christ. It belongeth to him to bee unwilling to goe to Christ, who doth not hope that he beginneth to raigne with him* [a].

(a) *Eius est mortem timere, qui ad Christum nolit ire: eius est ad Christum nolle ire, qui non speret incipere se cum illo regnare.* Cypr. serm. de Mort.

NOW beloved, the very time and present occasion pleadeth for my choice of this text, which (according to that of Solomon, *that which hath beene is now, and no new thing is done under the Sunne,* Eccl. 1. 9.*) is this day fullfilled in your eares, as our* Saviour *said of his text, that hee chose in the Synagogue at* Nazareth, Luk. 4. 21. *and ministreth to us matter of mourning for a long season, (as* Iacob *did for his Sonne* Ioseph, Gen. 37.*) for this righteous mercifull man taken from amongst us, even in the midst of his daies, before hee came to old age, yea whilest his breasts were full of milke, and his bones moistned with marrow,* Iob 21. *if reason should not subdue our passions, and religion bridle our affections in this kind. For it cannot bee*

said

ſaid of this worthy Baronet, *as it was of that* unworthy King of Iudah, Iehoram, *that he dyed without being deſired*, 2. Chr. 21. 20. *for he was* deliciæ humani generis, *the darling of our parts, deſired and beloved of all that knew, and converſed with him; who are ready to ſay, as* David *did for* Ionathan, *I am diſtreſſed for thee my brother, very pleaſant haſt thou beene unto me.* 2. Sam. 1. 26. *Nor will it bee done to him, as was threatned to* Iehoiakim *King of* Iudah, *they ſhall not lament for him, nor ſay,* Ah my brother, Ah Lord, *or* Ah his glory, Ier. 22. 18. 19. *but there will be a great mourning for him in theſe our parts, as the mourning of* Hadadrimmon *in the valley of* Megiddon, *for that good King* Ioſiah. 2. Chr. 35. 24. Zach. 12. 13. *Our* Ieremiahs *ſhall mourne for him, (whom he hath received in the name of Gods prophets) and every family ſhall mourne for him apart, to whom his houſe was as freely open for kinde entertainment, as* Abrahams *tent was to the travailing Angels.* Gen. 18. *Now though I haue ſomewhat tired out your patience already, yet I am confident, that you will all willingly heare me ſpeaking the words of ſoberneſſe and truth, concerning the good that hath beene found in him, not only for the glory of God, who muſt be praiſed in his Saints, and from whom commeth every good gift,* Iam. 1. 17. *but alſo both for the memoriall of the righteous man, which muſt ever be bleſſed,* Prov. 20. 7. *and for the example and imitation of us that are alive this day, who muſt be followers of the faith, patience, charity, and every good grace of Gods Saints, conſidering the end of their converſation. For if in the* Iewiſh

Church, the Sonne of Sirach *thought it good, even in many whole chapters together, to praiſe famous men, and their fathers by whom the Lord wrought great glory,* Ecclus 44. *&c. if the elders in the times that haue gone before us haue obtained a good report, by their faith ſhewing it ſelfe by good works, as the Apoſtle profeſſeth* Heb. 11. 12; *why may not we in this our age wherein iniquity doth abound, and charity waxe ſo cold, beare witneſſe to the good graces of God abounding in this our brother, and bleſſe the memoriall of this iuſt man? Since wee may* (as Auguſtine *ſaith* contra Fauſtum Manich. lib. 20. cap. 21) *with a more confident praiſe commend them, that are conquerours in a more happy life, then thoſe that are yet fighting in this life. And if our Saviour would haue one boxe of ointment that* Mary *powred on his head, to bee ſpoken of whereſoever the* Goſpell *ſhould be preached,* Mar. 14. 9. *would he* (*thinke we*) *that ſo many worthy works of charity, with which as with ſo many boxes of ointment, this mercyfull man hath anointed Chriſt in his members, ſhould be buried in oblivion, never had in remembrance? And as Saint* Iames *praiſeth the patience of* Iob, *and propoſeth it for our imitation,* Iam. 5. *ſo the* fathers & Eccleſiaſticall Hiſtories *are full of* Orations, *at the* funerall *ſolemnities of men and women, that haue beene famous in their generations, praiſing their good, and propoſing it to our imitation. The houre, yea the day would faile me, if I ſhould runne into particulars. They then that ſtand ſo ſtiffly for the leaving of theſe things undone, may ſee that our Church walketh in the good and old way herein.*

herein. And here if I would inſiſt upon his civill ſtate in this world, I could tell you that hee was no child of fooles, or baſe men, (as Iob *calleth his adverſaries* Iob 30.8.) *but of men of renowne, & famous in their generations, being deſcended of a worthy and worſhipfull ſtock on both ſides,* (Deus eſt in utroque parente, Ovid.) *allied and married to families much honoured, intruſted with places of greateſt ſervice in his country, advanced to a great dignity for himſelfe, and his ſucceeding poſterity, and exceedingly bleſſed, in the things of this life, of God, of whoſe hand is all, and from whom both riches and honour come, in whoſe hand is power and might, and to make great, and give ſtrength to all.* 1. Chr. 29. 11. *But theſe are matters* alterius fori, *rather for* Heraldry *then for the* Pulpit, *and it was a well choſen* Motto, *put under his armes by a noble Knight,*

Nam genus & proavos, et quæ non fecimus ipſi,
Vix ea noſtra voco.

Our ſtocke, and our Aunceſtors, and thoſe thinges which we haue not done our ſelues, I ſcarcely call our owne. For virtue is the true and only nobility, according to which Gregory Nazianzene *ſaith excellently, that the only brightneſſe and glory is the keeping of the image of God, and being like to our originall. I will not build any thing then vpon theſe ſands, but come to ſhew you more excellent things of him, as he was a member of the Church, which is a more excellent thing, then to be a Peere of a realme; as* Theodoſius *the good Emperour was wont to ſay.*

The whole ſumme of our Chriſtian ſervice, and of the duty of man to God, conſiſteth in two grand

heads,

heads, holineſſe and righteouſneſſe, Luk. 1. *in putting on the new man, which is created after God in holineſſe and righteouſneſſe*, Eph. 4. 24. *holineſſe in the duties of the firſt table, that concerne Gods worſhippe: and righteouſneſſe in the duties of the ſecond, that reſpect the love of our neighbour. And in both theſe he was a* true Iſraelite, *ſerving God in both of them, not putting aſunder thoſe things which God hath ioyned together, not loving God and hating his neighbour, as too many zelotes would doe in their vnrighteous holineſſe, (which yet are ἀσύνετα, for how ſhall he that loveth not his neighbour whom he hath ſeene, love God whom he hath not ſeene?* 1. Ioh. 4. 20.) *Nor on the other ſide, in doing the workes of righteouſneſſe, and being gratious in the eies of men, for his morall and faire converſation, and in the meane while ſlighting Gods ſervice, yea reckoning it vaine to ſerve him*, Mat. 3. 4. *as too many Morall men doe in their unholy righteouſneſſe.*

For his piety towards God, as the tree is knowne by the fruits, ſo his inward honouring and ſerving of God was manifeſted by the outward fruits, and actions of it. He conſtantly put on Ioſuahs *reſolution, I and my houſe will ſerve the Lord*, Ioſ. 24. 15. *not only repairing to Gods houſe himſelfe every* Lords day, *and* holy-day, *but alſo cauſing his family and ſervants to goe along with him, and ioyne with him in Gods ſervice: as thinking with the good Emperour* Conſtantius, *that they could never bee faithfull to him, that were falſe to God, or negligent in his ſervice. And for the* weeke-dayes, *God was daily and duly, ever ſince he was an houſe-keeper, called upon*

in

in his family, two or three times a day, evening, morning, and at noone, as David *limiteth his times,* Psal. 55.17. *And becauſe (as* David *profeſseth of himſelfe,* 2. Sam. 24.24.) *he would not ſacrifice unto the Lord his God of that which coſt him nothing, he was, for a good part of his latter time, at the coſt to entertaine and maintaine in his family a* Miniſter, *to doe the divine office; And no doubt but that as he obſerved theſe times with his family, ſo he had his* ſtata tempora, *ſet times of entring into his cloſſet, and communing with his owne heart in private. And to ſhew that Gods word was the ioy and reioycing of his heart, the feet of them that brought him the glad tidings of it, were beautifull and welcome to him, he received them in the name of a Prophet, and they went not away from him unregarded, nor unrewarded. And whereas too many Gentlemen of our times are moſt prodigall upon* Law ſuites, *and moſt penurious towards Gods worſhippe and his miniſters, he on the other ſide did ſhunne that fault of going to Law with others* 1. Cor. 6.7. *ſpent no money in vexatious ſuites, but abounded in pious uſes, and ſo often refreſhed the bowels of God, that wee cannot doubt but that he ſhall finde mercy of the Lord in that day.*

Now for his righteouſneſſe in the dutyes that concerne men, I muſt ſelect ſome few particulars to commend unto you, for if I ſhould be as large as I might here, I ſhould onerare vos, dum illum ornare ſtudeo; *burden you, whileſt I goe about to blazon him.*

The commandement of honouring his parents was ever written in his heart, and vpon all occaſions expreſſed in his words and actions. Filius ante diem

patrios inquirit in annos, *saith the Poet, The Sonne inquireth how old his father is, before his day; but he ever professed (and sent messages to his* Lady Mo*ther to that effect) that he more desired the continuance of her life, then that which should bee added to his worldly estate by her death. Never did hee meete her in the morning, but hee shewed that filiall reverence, that hee had beene trained to from his childhood, and in his life time, out of his pious affection to his parents, provided that* Monument *for them which we see.*

And for conjugall love and chastity, I thinke there can but few couples bee produced in great families, that haue so faithfully and constantly kept the covenant of God one with another. They were certainly μια ψυχὴ ἐν δυοῖν σωμασιν, *one soule in two bodies, and may haue it written upon their tombes, that they lived together above twenty yeares* sine querelâ, sine læsurâ, *without quarrell, without breach.*

For his children he trained them up not only in secular learning, and other qualities befitting their ranke and condition, but he was also carefull, with Iob, *to haue them sanctified and seasoned with the grounds of that* Orthodoxe *faith, professed in our Church (of which himselfe was euer a constant professour) and to auoid the bypathes of that* new learning, *that some haue turned aside into: and by his owne example hath taught them how to honour their surviving* Lady Mother.

Now for humanity and courtesy towards all, he was of such a loving and affable behaviour, that he wanne the hearts both of inferiours, equals, and superiours

with

with it. And whereas many of his ranke ſtand upon their tipetoes, keepe their diſtance, & looke over their inferiours like lions over lambes, or as the unfortunate aſpect of ſome malignant Planet; *he was content to make himſelfe equall with thoſe of lowe degree, (yet without wronging his ranke) and for that was more truely honoured and reſpected, then they could be for their highminded and proud lookes.*

But when I come to ſpeake of his hoſpitality towards all, and his charity towards the poore, hic triumphare poſſet oratio mea, *here my ſpeech might triumph: ſo much may be ſaid of that, whereof there can never inough be ſaid. But as* voluptates magis carendo quàm fruendo ſentiuntur, *pleaſures are rather felt and found by the wanting, then by the enjoying of them, ſo what it was will be better found by the want, then by the fruition of it. This vertue indeed, ſo highly commended unto us in holy writte,* (be given to hoſpitality, be not forgetfull to entertaine ſtrangers, Heb. 13.) *was antiently the glory of our Nation, and honour of our* Nobility *and* Gentry, *but* hæc ætas alios mores attulit, *our age hath produced other manners, and they get them into remote places, where they may live to themſelves alone and their pleaſures. But our noble* Baronet *walked in the good old way herein, did not eate his morſels alone, but was given to hoſpitality, and to doe good amongſt his people,* Ezech. 18. *and did ſo worthily in his owne country, that he was famous therein for it. His houſe was another* Abrahams tent, *for free and frequent entertainment, and a ſonne of* Abraham, *for inuiting, yea importuning neighbours*

and strangers to turne in, and comfort their hearts. And that hee might doe this worthy worke with the greater credit and comfort, hee avoyded the vaine and needlesse expenses of dicing, carding, running horses, terming, following the French and Italian fashions, and hurrying up and downe, which are the bane of all good hospitality, and the ruine of mens estates. He left off all these needlesse vanities, that he might inable himselfe to that needfull worke.

And for the poore round about him, his heart, his hand, and his gate was ever open to them, the widow the fatherlesse, the lame, the impotent, the poore children of the neighbour parishes were relieved constantly at his gates: and he was so pitifull, that hee gave to him that asked of him, and could not turne away from him that would borrow of him. And certainly as there was great weeping amongst the poore widowes, for charitable Dorcas when she dyed, Acts 9. so will there bee great lamentation amongst the poore of all sorts about him, for the taking away of this mercifull man from amongst them. I say then, he hath dispersed and given to the poore, his righteousneße endureth for ever, his horne shall bee exalted with honour. Psl. 112. Blessed was he both in life and death, for considering the poore and needy, the Lord will strengthen such in their bed of languishing, and make their bed in all their sickneße. Psl. 41.

And as these graces were eminent in him, so I will adde one thing more which was very remarkable in him, and that is his harmelesneße and innocency, a vertue commended to us by our blesed Saviour, be innocent as doves. Math. 10. 16. Here I might

aske

aske with that of Samuel, lib. 1. cap. 12. ver. 3. *whose oxe or whose aſſe did he take? whom did he defraud? or whom did he oppreſſe?* Trithemius *reports, that* Alexander Hales *was wont to ſay of* Bonaventure, quod in eo non videtur Adam peccaſſe, *that* Adam *ſeemeth not to have ſinned in him; an exorbitant ſpeach, yet tollerable, if it be taken* cum grano ſalis, *with a good interpretation: and ſurely this man did ſo keepe innocency, was ſo harmeleſſe, that the ſinne of* Adam *did ſcarce ſeeme to dwell in him, it was ſo reſtrained and ſubdued by Gods grace. And though hee was naturally of an haſty diſpoſition, yet the ſtorme was ſoone gone, he was ſo ready to paſſe by an offence, that the Sunne could not ſet, much leſſe riſe upon his anger.*

And when I thus magnify the good graces of God found in him, thinke not that I make him free from all faults, and imperfections. I haue told you already that in many things we offend all, and that there is not a righteous man upon the earth, that doth good and ſinneth not. It is moſt true that God doth forgive all our iniquities in, and for Chriſt; but numquid ſi remiſſa iniquitas ſublata infirmitas? *ſaith* Auſtin, *whether, if our iniquity be forgiven, is our infirmity taken away? The holyeſt that are, have their faults and frailties,* Optimus ille qui minimis urgetur. *He is the beſt and happyeſt that hath feweſt. But to paſſe to his end, (and ſo to an end of all) wee muſt take this for an vndoubted* Maxime, *a faithfull ſaying,* non eſt putanda mala mors quam bona vita præceſſit, *ſaith* Ambroſe, *it is not to bee reckoned an ill death which a good life hath gone before.*

Qui benè vivit, benè moritur, *hee that liveth well dyeth well. We hold in* Logicke *that where the* premiſes *are affirmative, the* concluſion *cannot bee negative: and it is as true in* Divinity, *that where the life hath beene good and vertuous, the death cannot be bad and vitious. The righteous, with what death ſoever hee bee overtaken, his ſoule ſhall be in reſt,* Wiſd.4.7. *I remember not (ſaith* Hierome) *in* Epitaphio Nepotiani, *that I have read that any one dyed an evill death, who did willingly exerciſe the works of charity; for he hath many to pray for him, & it is impoſſible that the prayers of many ſhould not be heard. This our deceaſed brother for a long time felt ſuch a declination in the ſtate of his body, and found ſuch a ſhaking of his earthly tabernacle, that he could not but be ſenſible of the diſſolution of it, and prepare himſelfe for it. And it ſhould ſeeme that he tooke notice hereof, by ordering his greateſt affaires for the ſettling of his eſtate, and providing a match for his Heire, to avoid the inconveniences that would have followed the neglect thereof. And long ſince at his firſt entrance to his eſtate, he ſo minded his mortality, that he provided a will, and ſet his houſe in order. Now at laſt he deſired much repoſe and quietneſſe, which he had ever profeſſed to be needfull for a dying man, that he might ſet his ſoule in order, and prepare it for God. But upon every motion he was deſirous of prayers, profeſſing that he found much comfort in them, even by ſignes and lifting up of his hand when his ſpeach failed him, and by bodily reverence and pulling off his cap, when his weakneſſe would not permit him to uſe that humility, like*

to

to Iacob, Heb. 11. *who when he was a dying, worſhipped leaning on the top of his ſtaffe. When his loving Brother at the laſt prayed with him, & for him, and asked him whether he felt comfort in it, he expreſſed ſo much by the lifting up of his hands, and being againe asked whether he was prepared and wiling to dye, he profeſſed that he was with all his heart. And ſo with great patience and quietneſſe, induring a ſharpe viſitation, which in a ſhort time ended his pilgrimage here, like a meeke lambe hee reſigned his ſoule into the hand of his Saviour. I ſay then, that living to the Lord, and dying in the Lord, hee is with the Lord: and that (as* Hierome *ſaid to* Marcella, *about the death of* Lea) *now for his ſhort labour here, he enioyeth eternall bleſſedneſſe, hee is received into the Quires of Angels; and ſaith, as wee haue heard, ſo wee haue ſeene in the city of the Lord of hoaſtes. Live then for ever, ô bleſſed ſoule, in the boſome of* Abraham, *free from the tentations and troubles of this mortall life! follow the lambe whitherſoever hee goeth, bee before the throne of God, and ſerve him day and night! ſee light in his light! be abundantly ſatisfied with the pleaſures of his houſe! and drinke of the rivers of his pleaſures, even at his right hand, where are thoſe pleaſures for evermore, which eye hath not ſeene, eare hath not heard, nor it entred into the heart of man to conceive!*

Now to God the Father, the Sonne, and the holy Ghoſt, three Perſons, one immortall, inviſible, and only wiſe God, be honour and glory, for ever and ever, Amen.

FINIS.

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